

# The Brethren Evangelist.

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## Who Is Thy Neighbor?

Thy neighbor? It is he whom thou  
Hast power to aid and bless,  
Whose aching heart or burning brow  
Thy soothing hand may press.  
Thy neighbor? 'Tis the fainting poor,  
Whose eye with want is dim,  
Whom hunger sends from door to door;  
Go thou and succor him.  
Thy neighbor? 'Tis that weary man,  
Whose years are at their brim,  
Bent low with sickness, cares and pain;  
Go thou and comfort him.  
Thy neighbor? 'Tis the heart bereft  
Of every earthly gem;  
Widow and orphan, helpless left:—  
Go thou and shelter them.  
Thy neighbor? Yonder tolling slave,  
Fettered in thought and limb,  
Whose hopes are all beyond the grave:  
Go thou and ransom him.  
Oh, pass not, pass not heedless by;  
Perhaps thou canst redeem  
The breaking heart from misery:  
Oh share thy lot with him.

—Selected.

## The Duties of Deacons, Youths, and Virgins.

Written by Polycarp, a disciple of St. John and burned at the stake after being a Christian 86 years.

Knowing then, that God is not mocked, we ought to walk worthy of his commandment and glory. In like manner should the deacons be blameless before the face of his righteousness, as being the servants of God and Christ and not of men. They must not be slanderers, double-tongued, or lovers of money, but temperate in all things, compassionate, industrious, walking to the truth of the Lord, who was servant of all. If we please him in this present world, we shall receive also the future world, according as he has promised to us that he will raise us again from the dead, and that if we live worthily of him, we shall also reign together with him, provided only we believe.

In like manner let the young men be blameless in all things, being especially careful to preserve purity, and keeping themselves in, as with a bridle, from every kind of evil. For it is well that they should be cut off from the lusts that are in the world, since "every lust warreth against the spirit," and neither fornicator, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God, nor those who do things inconsistent and unbecoming.

Wherefore, it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ. The virgins must also walk in a blameless and pure conscience.

## Evangelizing the World.

The population of the world is fifteen hundred millions. Of these, at least, one half are yet in the deepest, darkest night of ignorance. In giving these figures we are taking the nations where christianity is tolerated and prevails as a whole and counting all the population among the one half that are not in total ignorance. We must not be misunderstood, and be accused of saying that one half of the human family is converted to Christianity. We only claim that the Christian religion is within the reach of one half of

the population of the world. Let us then concede that only one half remain to be delivered out of this terrible darkness. How are we to bring the seven hundred and fifty millions to the knowledge of the gospel?

One thing is certain, it can never be accomplished by the present supply of laborers. If all the missionaries, evangelists, and teachers in the nations where Christianity does not prevail, were economically distributed, each one would have twenty-five thousand souls to care for.

According to the latest statistics, the church only gains four per cent in membership; that is, that for every hundred professed disciples only four new converts are gained from the world. At this rate it would take half a millenium of years to reach the half of the human race that is beyond the reach of the gospel.

But another fact stares us in the face. The population of the world is increasing much more rapidly than the church is in its evangelizing march. This fact would set the date of the complete conversion of the world beyond reach and possibility according to this mode of calculation.

Then beyond all this, we must not overlook the lack of true Christian piety in the church itself. This lack of piety is actually a lack of power. There are numbers in the church who are in such ignorance and superstition that almost amounts to idolatry. When I say "the church," I mean all denominations of Christians. We find so many that are good sectarians but poor Christians—many who know more about "their church" than they do about Christ.

It is a stubborn and humiliating fact that almost, if not fully, one-half of the membership of Christian churches add nothing to their real power. For real practical Christian work they are worse than useless.

If every professing Christian would do his duty, there would be such a revolution that would astonish the world. Remembering how much remains to be done, and realizing how important it is that 'all' nations should feel the civilizing influence of Christianity, it is astonishing how indifferent the churches seem to be on this great work.

EDWARD MASON.

## The External and Internal.

True devotion must be interior and come from the heart. The true worshipers shall adore the father in spirit and in truth, for the father seeketh such to worship him. God is a spirit, and they who worship him, must worship him in spirit and in truth. But we are not to infer from this that exterior worship is to be contemned. On the contrary, the rites and ceremonies which are enjoined in the worship of God are dictated by right and reason. Hence the angels, being pure spirits without a body, render to God a purely spiritual worship. The sun and moon and stars of the firmament

pay to him a kind of external worship.

In the prophet Daniel we read, Sun and moon bless the Lord. . . Stars of heaven bless the Lord, praise and exalt him above all forever. But man, by possessing a spiritual substance, partakes of the nature of angels, and by possessing a body, partakes of the nature of the heavenly bodies. It is therefore his duty, to offer to God the two fold homage of body and soul. True piety cannot long be concealed in the heart without making itself manifest through some outward expression, and hence exterior and interior worship are distinct, yet they cannot be separated in the Christian journey through this life. It is natural for man to express his sentiments by some outward expression, for from the fullness of the heart the mouth speaketh. Hence God through Christ, having given to the children of men a perfect form of external as well as internal worship; and as the fuel is necessary to keep alive the fire, even so the flame of piety is nourished by the ordinances of God's house. The fruit of a tree does not consist in its bark or its leaves and branches. No one ever saw a tree bearing fruit, unless when clothed with bark, adorned with branches and covered with leaves. These are necessary for the protection of the fruit. In like manner, though the fruit of piety does not consist in exterior forms, it must however be fostered by some outward observances, or it will soon decay. There is as close a relation between devotion and ceremonial as exists between the bark and the fruit of a tree. If this be otherwise, we wonder at that innumerable multitude of all nations, kindred people and tongues that stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried aloud saying, salvation to our God, and all the angels stood around the throne, and about the elders, and the four beasts, and fell on their faces and worshiped God. If the redeemed in glory give homage to almighty God, much more should we as the workmanship of his hand praise him here upon this his footstool. For the lamb which is in the midst of the throne shall also feed us, and lead us unto living fountains of waters, where God will wipe away all tears from our eyes. Praise his name.

JOSIAH BRINDLE.

Paintersville, Pa.

## Alpena, Dakota.

Jan. 1st.—Bro. E. L. Hilderbrand closed the meetings at this place Sunday evening. Considering the disadvantage under which he labored they were a grand success. Prior to his coming here there were but three members of the Brethren church at Alpena. The meetings were continued one week and considerable interest was manifested, but Bro. H. had to close them to fill engagements elsewhere, thereby losing the interest that

had been manifested. After an absence of about three weeks he returned and began the meetings again under adverse circumstances. They were in progress two days when a break was again made on Christmas eve by a Christmas tree in the church. It was really discouraging. The interest that had been manifested was swallowed up by the entertainment. But when the cloud of discouragement was hanging over us, Bro. H. seemed to have new life and vigor. He was equal to the emergency of the case and preached the Gospel of Christ with such earnestness and power that it melted the stony hearts of the young and old. God bless Bro. H. for his labor among us. Few could have come here under similar circumstances and done half so well. He preached the Word and handled the Scriptures without gloves. He has the esteem of this little flock here, and the admiration of all, for his earnest and masterly efforts. Men of three score and ten, whose hearts were never touched before followed him to the depot and expressed their regret of his departure. The Methodist threw open the door of their church and bade us God speed. May God bless them for the Christian spirit they manifested toward us during the meetings.

The meetings were continued one week during Bro. H's last visit, and eleven were added to the church. Could he have staid with us a week or two longer this number would have been largely increased. But he had to go to new fields of labor. We have a happy little band now, numbering fourteen in all, with bright prospects before us. What brightens the prospects of the church here is that it now contains some of the most influential and respected citizens in this place. Among others that were taken into the church under the influence of Bro. H's preaching is a physician and druggist, a county commissioner, a school director and a representative to the legislature. With this bright future before the church and the good feeling that now exists in our community toward us, we pray God that we may not be left alone and comfortless. It is true we are few in number but we have faith in the brethren that they will be mindful of us and give the requisite assistance to keep us alive. If we had a good minister to preach for us, and a church of our own in which to hold our meetings, we could increase our number to such proportions that it would compare well with any church in the east. The field is broad and many souls could be brought to Christ. Would it not be a nice step to start a missionary and building fund for the purpose of spreading the Gospel in places like Dakota? Each could add his mite and never miss it, and it would be the means of assisting the western Brethren who are now deprived of the church privileges enjoyed by those of the east.

In conclusion I would say that the brethren here feel very grateful to Eld. B. F. Miller for the Christian spirit he manifested in our behalf; he attended every meeting encouraged sinners to come to church and aided us in every way possible to make our meeting a success. Would to God that all Christians were like Bro. Miller. May God watch over our little flock here, keep us bound together in Christian faith and bless the church generally, is our prayer.

D. F. ROYER.

## Christmas.

That best day of all the year to young and old was celebrated by the Brethren Sabbath School in the Trent meeting house on Christmas eve in a royal good manner. The house was beautifully decorated with evergreens and appropriate scripture mottoes and two handsome mountain pine trees, one on either side of the pulpit loaded down with good things, were very attractive, especially to the little ones. The program was both entertaining and instructive: hymns by the congregation, songs by the little girls; scripture reading, prayer and address by the pastor, after which there were distributed nearly three hundred useful gifts, beside the regular treat of palatable things to the school. The preacher and family were generously remembered in cash, beautiful gilt, and many other gifts. We are safe in saying that most of the large crowd left the place feeling that after all there is a great deal of goodness and love even in this sinful world of ours. We are constrained to believe from the attention paid to the illustrations and applications of the address that many saw and felt God's great love to man in giving us his only begotten Son as a gift, a Saviour. The Sabbath School of the Trent Congregation can congratulate themselves on the success of the occasion. May they have many happy returns of Christmas.

JOHN H. KNEPPER.

Berlin, Pa., Dec. 29, '88.

## Resolutions of Condolence.

Passed by the Ladies' Benevolent Society of the Brethren Church at Homer, Ohio, Jan. 3rd, 1889.

WHEREAS, It has pleased Almighty God in his allwise providence to take from our midst one of our number who was near and dear to us—Sister Eliza Hart—whereby we are reminded anew that life is uncertain, therefore,

Resolved, That by the death of Sister Eliza Hart, the Ladies' Benevolent Society of the Brethren Church at Homer, loses one of its most honored and faithful members, her family a devoted and affectionate wife and mother, and her friends one whose many attractions won the love and esteem of all.

Resolved, That we tender to the bereaved family of our deceased sister our heartfelt sympathy and condolence, hoping that in the morning of the resurrection, when the dead are raised to immortality and eternal life, to meet our sister in the supreme society on high where sorrow is unknown and the weary are at rest.

Resolved, that these resolutions be published in the BRETHREN EVANGELIST, and a copy be sent to the family of the deceased.

LIZZIE JACOBS.  
ERMINDA BARONE. } Com.  
IDDIE ROWE.

A propensity to hope and joy is real riches, one to fear and sorrow, real poverty.—Hume.